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the difference, if any, is very slight. So *manda diire* and *mandet dire*, in the two following examples, are seen to be modes of expression analogous to: *mandet disen*, *pregan* in: E tan tost com el fo vengutz el mandet disen al Dalfil et al comte Guion que ill li deguessen ajudar, Bib. der Troub. XIV.; in: elli mandet pregan qu'el fezes si qu'el fezes mudar los edificis, ditto, B. 241, 15; to: mandó sappiendo (No. 11); and to the Portuguese: enviarão chamando (No. 12). The Wallachian and Spanish would likewise use the gerund here after the verb *to send*. And so Henri de Valenciennes, in the work already quoted (ch. IV), uses *envoyer*: Et envoierent lor archiers huant et glatissant et faisant une noise. Cf. also *Romania* VIII, 90: Je me levoy un matin au jort prenant, Envoy m'en en un giardin la flor culhant. In modern French also the gerund after this same verb, as well as after other verbs of motion, is allowable to express a purpose, although the infinitive is more common, in accordance with a general preference which the Frenchman entertains for the infinitive construction, where no ambiguity arises by its use.\*

M. de Freycinet a appris qu'une note, émanant du ministère de l'intérieur, avait été envoyé disant que M. de Freycinet avait capitulé.

*Courrier des Etats Unis.*

J'eus peur d'avoir senti la peur une fois, et prenant mon sabre, caché sous mon bras, j'entrai le premier brusquement donnant l'exemple à mes grenadiers.

A. de Vigny.

Aétius avait déjà dépêché ses courriers dans toute la Gaule et chez les peuples alliés, les invitant à s'unir à lui.

Le Beau.

C'est le voyageur que nous avons vu tout à l'heure errer cherchant un gîte.

V. Hugo.

It is not possible to interpret these gerunds otherwise than as expressing a purpose; for in some of them the infinitive with *pour* could be substituted; and in the others, while in

\*Il est dans le génie de la langue française de préférer l'infinitif à tout autre mode, quand la clarté de la phrase n'en est pas altérée.—BOREL.

their present shape this substitution could hardly be made, its exclusion would be more owing to the cacophony that would thereby arise than to any forbidding principle of grammar. In the case of the first and last sentence, a well-educated Frenchman, if asked why not use *pour dire* and *pour chercher*, would likely answer: C'est l'harmonie de la phrase qui exige le gérondif (participe), as *l'harmonie* is the universal retreat behind which Frenchmen take shelter, when brought face to face with a knotty point of grammar.

The gerunds in 10, 15, 16 may as legitimately be regarded as expressing a purpose as coincident or progressive action, and the thought would not be materially changed, if they were converted into the infinitive construction. We see this well illustrated in the two remaining examples (13 and 14), which do not differ essentially in signification, since the *purpose* of the going, in both cases, is to look for India.

From the foregoing reasoning we gather that, after a verb of motion, the infinitive or gerund may take the place of a final dependent clause.

Here belong also certain verbs, which, while they are not verbs of motion, are accompanied by verbals in *-ant* which serve to complete, in a manner, the predication of the principal verb. They may, in most cases, be resolved into adverbial phrases.

Car mi fil sont ocis et mort saignan..

Amis et Amiles, B. 62. 37.

A peine chaut remeint li quors en piz batant.

Vie de S. Auban, 844.

Je li lo bien qu'elle vos maint tandard.

Jeu-parti, B. 341. 16.

Murut subitement seant sus une sele.

Berte aus Grans Piés, 2072.

Lo coms G. e ilh seu s'en van dolen,

E lhi baro de K. restan ploran.

G. de Rossilho, 5340.

SAMUEL GARNER.

*Annapolis, Md.*

### THE USE OF THE FEMININE in the Romance Languages, to express an indefinite neuter.

Among the many interesting linguistic phenomena with which the reading of Romance

texts makes us familiar, may be mentioned the use of the feminine form of the pronoun or adjective to give succinct expression to some idea not otherwise clearly indicated. This construction is sometimes, and perhaps not unhappily, described as the "indefinite neuter." We find examples of it scattered through all the Romance languages in their older periods, and some have survived and appear to have become crystallized in modern speech. A satisfactory explanation of the usage has not yet been offered, most of the authorities contenting themselves with a bare mention of the fact, if indeed they do not pass it over in silence.

DIEZ, 'Grammatik der Romanischen Sprachen,' vol. iii, p. 48, in calling attention to the fact, cites cases mostly drawn from Tobler (see below).

BLANC, 'Italiänische Grammatik,' p. 272, referring to Italian says, "es ist jetzt unendlich gewöhnlich, den Gegenstand wovon die Rede ist, oder das leicht zu supplirende Object des Satzes, durch 'la' auszudrücken. Auf diese Weise sind nun eine grosse Menge Redensarten entstanden." He of course makes no suggestion explanatory of the usage.

TOBLER, *Jahrbuch*, viii, 338, gives some interesting examples, and remarks simply that "eine solche Verwendung von 'la' [the personal pronoun] nicht gegen den Geist der (französischen) Sprache ist."

BRUNOT, 'Grammaire Historique de la langue française,' p. 231, merely alludes to the frequency of the phenomenon in Old French and mentions cases of the survival of the usage in the modern language. Quoting the example "c'est la voire" and others similar, he adds: "Il n'y a point de substantif féminin sous-entendu; le féminin représente tout simplement une forme neutre qui manquait."

An explanation frequently offered is that a feminine noun was formerly expressed but, falling itself into desuetude, disappeared, leaving the impress of its gender upon the word which remains behind to represent it. This is, however, far from being a satisfactory, or at least a sufficient explanation, inasmuch as the feminine frequently refers to a wholly indefi-

nite antecedent or circumstance, or to an antecedent which embraces a whole set of circumstances, as may be seen from the examples cited later.

This construction is the more interesting as in the old stages of the languages the regular usage required, theoretically at least, as we should naturally have expected, the neuter, although practically the masculine was used. In the 'Donatz Proensals,' e. g., (v. E. Stengel, 'Die beiden ältesten provenzalischen Grammatiken,' Marburg, 1878, p. 2) we read: "Neutris es aquel que no perte al un ni al autre [i. e. masculine or feminine], si cum "gauç. i. gaudium," e "bes. i. bonum." Mas aici no sec lo uulgars la gramatica els neutris substantius, ans se diçen aici com se fossen masculis, si cum aici "grans es los bes que aquest ma fait," e "grans es lo mals que mes uengutz de lui." We are still able to trace cases of this neuter use (which of course became later regularly masculine); e. g. in the 'Chanson de Roland' we have the line: "Il est jugiet que nus les ocirum," in which the form "jugiet" is neuter. In view of this regular usage a special explanation would seem to be required for the use of the feminine.

The following examples have been collected, and it is believed that a continued examination would show the phenomenon to be more common than is usually supposed.

#### French.

"Ne pot estre altre." (Alexis, 156).

"Li a tele donnée." (Renaus de Montauban, 429. 11.)

"Jà altre n'en fers." (Renaus de Montauban, 191. 21.)

"Ceste m'a il bastie." (Renaus de Montauban, 365. 19.)

"Enmi le piz li dona tel." (Chevalier au Lyon, 4192.)

"Et il l'en ra une donee tel." (Chevalier au Lyon, 4208.)

"Ceste arons nous tost prouvè."

"Onques mais n'oi tel."

"C'est la voire." (Brunot, 231.)

"Il lui en a une portée" = il lui a porté un coup. (Brunot, 231.)

"Il l'eut bonne." (Brunot, 231.)

"Vous me la baillez bonne." (Brunot, 231.)  
 "Sire, voire: fait li quens." ('Aucassin et Nicolette, '1062.)  
 "Ja ceste n'avenra."  
 "Ja ceste n'est pensée."  
 "Sire, dist il, ne peut autre estre."  
 "De moult grande s'est escapés."  
 "Ceste vos iert molt chier vendue."

Compare also, "l'échapper belle," "la donner belle," "la payer," etc. Further cases might without difficulty be added.

In the Anmerkung to p. 95 "des Provenzalischen Alexanderliedes" (Germania, 1857), Tobler has collected a number of examples, the majority of which, however, might be as well explained as feminines.

### Italian.

The use of "nulla" is of course very common in this sense, and was so already among the *trecentisti*; v. Petrarca, Canzoni 9,4; 7,48; 10,75, etc., etc.

"Poi disse, bene ascolta chi la nota." (Dante, Inferno xv, 99.)

"Cessâr le sue opere biece Sotto la mazza d'Ercole, che forse Gliene diè cento, e non sentî le diece." (Dante, Inferno xxv, 33.)

"Di sorta glien'ho data una." (Cesari, Nov. 28.)

"Ella (the matter) non andrà così." (Boccaccio, 9. 5.)

"La, non andrà così."

"Non posso capirla."

"Io per me non la intendo."

"La capite o non capite?"

"Passarsela bene o male."

"Farla ad uno."

"Accoccarla ad uno."

"Affibbiarla ad uno."

"Menarla buona ad uno."

"Pagarla cara," "Scamparla," "Dirla schietta," "Romperla con qualcuno," etc., etc.

*Spanish* regularly shows the use of the neuter pronoun; "lo" being used to represent a phrase or idea to which gender cannot be assigned, whereas we have seen the Italian is very liable to use the feminine "la." Cases of the use of the feminine however occur.

"Ahora lo tendras hecho un almibar, pero luego sera ella." (Knapp, Spanish Readings 63.2)

"Hum! ya la tenemos." (Knapp, Spanish Readings 61.8).

*Roumanian*.—Diez says that "auch der Dacoromane Feminina in neutralem Sinne anwendet;" besides which this language has the further peculiarity that it expresses the Latin neuter of the plural by means of the feminine of the same number. E. g., "toate sunt gata"="omnia sunt parata;" "vorbi multe"="multa loqui;" whereas the other Romance languages can only do this with the assistance of an added substantive, as in Provençal: "totas causas"="omnia."

A phenomenon similar in character to those mentioned is the use of certain feminine substantive-pronouns, relating both to persons and things, as masculines. Diez refers to this. Examples, some of which are exceedingly common, are: "personne ne sera assez hardi;" "rien n'est bon," "on m'a dit quelque chose qui est très plaisant;" *Old Italian*: "nulla cosa è tanto gravoso" (see "I poeti del primo secolo" 1, 82); *Old Portuguese*: "Algun rem" (v. F. Sant. 545); *Prov.* "ren que bom sia" (Raynouard, Choix III, 330); "re nascut" (v. Gérard de Roussillon, 4087).

T. McCABE.

*Johns Hopkins University.*

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*The Gospel according to Saint Matthew* in Anglo-Saxon, Northumbrian, and Old Mercian Versions. A new edition, edited for the Syndics of the University Press by REV. WALTER W. SKEAT. Cambridge, 1887.

PROFESSOR SKEAT, in his Preface, describes the difference between the self-imposed duties of an editor now and when KEMBLE and HARDWICK edited this Gospel for the University Press some thirty years ago. He says: "To put it in the most striking manner, we may say that an editor's duty at the present moment is supposed to consist in an endeavour to represent the peculiarities of the MSS. in the most exact and accurate manner; he is